

RE: Genesis (The Buddhist, not the Abrahamic kind)

Question:

Shakyamuni Buddha, in Chapter 16 of the Lotus Sutra, speaks of having attained Buddhahood in the remotest past. What is the origin or formation of Buddha?

Answer:

Excellent. I apologize for being unclear in my last talk and Gongyo video from yesterday, on this very subject. I will try harder in the next video on this Goshō of the Teaching Approved by all Buddhas #5.

The issue I think is one of language and words, specifically the many nuanced interpretation of the word “Buddha”.

So let me try again to make this clearer...

Buddha is a state of mental cognition that obviates the “true” nature of all phenomena. So, herein lies the conundrum of words; there is the naming of the perceptive mind, and additionally there is the naming of the state being perceived, both named the same word. That said, the “true nature” is itself a formation. In point of fact, all perceivable forms are direct evidence of formations. And thus the formations “begin” a process of instantiation (formation) from a state of “potential” which itself is “quiescence”. And so “Buddha” in this reference is not a thing, nor a formation, and more strictly a perception of “origin” from potential. This perception of potential is only manifest in our sentient mind and therefore only “experienced” in this manifest or emergent mind (Buddha realization).

So, Buddha defines the cognitive perceptive state of realization, and , also, a reference to this realization that all phenomena begin from a non-space, not-time, seed of potential, inculcated in all that manifests from it.

Phew! Did I succeed?

Finally, I think, the inherent “Buddha” is then a logical argument indicating that the very process of instantiations from potential contains the original cause for experiencing its own nature within it. This potential then “manifests” in the sentient mind. I will note here that “Buddha” in its fullest sense is completely free of “time”. So the awakening to this condition of perception, immediately ties our human experience with this original cause without the constraints of time.

A crude analogy would be the evaporation of water leaving a dry layer of minerals on a surface. These minerals do not suddenly appear or manifest after the water evaporates, but were there all along within the water.

Love and respect,

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